

7.  
PEACE and REST  
FOR  
The Upright.

BEING A  
SERMON

PREACHED

At the FUNERAL of the REVEREND  
Dr. John Bryan, sometime Minister of Trinity  
in Coventry,


By that Worthy Preacher of Gods Word,

Mr. NATH. WANLEY,

Master of Arts, Deceased, and Successor to the said  
Doctor in the aforesaid Parish.

LONDON,

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The J. B. King

SEPMON

At the funeral of the deceased

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*Peace and Rest for the Upright.*

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Esaiah 57. Verse 2.

*He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.*

**T**HE Life of Man is compared in Scripture unto sundry things upon different and various accounts in respect of the brevity and shortness of it. St. James tells us it is a vapour that appears for a little while and soon vanisheth away. And in this respect it may be said of every one of us as *Virgil* once did of his *Marcellus*, God shews him to the World only, and so recalls him. God presents us here a while upon the Theatre of the World for to act our parts, and then sends us into the retiring Room the Grave, the place appointed for all that

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are living. So short is Mans stay in the World, that Job allows him none at all, *Naked came I into the World, and naked shall I return*, saith he. Here is coming and returning out, but not a word of tarrying here. The time of life is so inconsiderable, that Solomon the wisest of men would grant him none at all. *There is a time*, saith he, *for every thing under the Sun, a time to be born, and a time to dye.* As if he would have us to understand, that the middle time betwixt our birth and our death (that is the time of life) was not to be reckoned upon at all. So that you see not onely every mans life is a *Vapour*, but less in respect of its shortness. But the good and holy man hath his Life compared to other things upon other Considerations. Upon the account of his hardship and perpetual fighting and watching; his frequent encounter with enemies, and his continual obligation to duty. A good mans life is called a *warfare*, 2 Cor. 10. 4. *For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.* And upon the account of his toyl and trouble, weariness and continual travel, upon the account of his absence from the Lord, and his daily tendency to Heaven, which is his proper home. So the Life of a good man is called a Pilgrimage, saith the



the Patriarch Jacob, *Few and evil have been the dayes of the years of the life of my pilgrimage.* But as the Warriour fights not without a prospect of Peace, *Pax queritur bello*, Peace is the end of War. And as the weary Pilgrim doth not Travel but in hopes of an after-rest, So God almighty for the encouragement of his Soldiers in the Fight, and his Pilgrim in the Journey, he hath set before him ( as in the glass of the Promise ) these two most suitable things for him, *Peace*, and *Rest*, for so saith the Text, *He shall enter into peace, &c.*

Where we have,

1. A Promise or Priuiledg, *they shall enter into peace, they shall rest in their beds*, like *Issachar* the Son of *Jacob* here they do couch under the double burdens of Warr and Weariness, of Want and Weakness; but *peace* and *rest*, these will ease them of all they suffer, supply all they want, recruit them with new additions of strengths, *They shall enter into peace, &c.* And now I have but named that word *Peace*, methinks I may say as *Leah* concerning her Son *Gad*, *Behold a Troop cometh.* For under this name are couched all those Favours and Blessings of God, which have the Sweetest Significations. All the Joyes and Beatitudes that are so numerous and full bloomed here, but ripe in  
Heaven.

Heaven. *They shall enter into peace,* Some read it, and so your margin, *Go in peace,* depart the World with Serenity and Satisfaction, with inward Quiet and Repose. But,

2. Others read it, *He shall go into peace,* (that is) shall be received into Heaven where the God of Peace is, the righteous man shall be there; *he shall enter into peace,* that is to note, it is the priviledg of the Soul (especially)

First, for this is the man, the He; the Soul is, the Jewel, the Body is but the Caskinet; the Soul the principal, the other but the appurtenance: and *they shall rest in their beds,* that is the priviledg of the Body, (not Soul) it shall be laid down to repose it self in the Grave which Jesus Christ hath perfumed as in a bed, till such time the Morning of the Resurrection begin to dawn, and the Trump of the Arch-Angel to sound, then it shall rise from thence and enter into the Souls Peace.

2. Here is a description of the Persons to whom these priviledges appertain; We need not say as the Eunuch of Queen Candace, when he read a passage out of this Prophet, *Of whom spake the Prophet this, of himself, or some other man?* For the Prophet hath told us, *Each one walking in his uprightness.* Whosoever he is that doth deal justly with

Man,

Man, and walks equally, that is, Conscientiously, with God, he shall have this priviledg of *Rest and Peace*, *He shall enter into peace, and rest in his bed.*

3. When this Priviledg and Promise shall be imparted to them; When shall they be instated and put into the actual possession, and enjoyment of this privilege. It is true, that this is not expressed in the Text, but strongly implied, and is fairly to be taken notice of as the words of the Text have relation to the words going before, *The righteous perishing*, (that is, dying) *and merciful men taken away*, that is by death out of the World.

Then it is told what Death takes them from, *They are taken from the Evil to come.* And here followes in the Text what death brings them to, *They shall enter into peace.* So the intent is this, That as death comes to a good man with a Dart in one hand to kill him, and a Spade in the other to bury him; So he brings him Flowers that shall be able to keep him sweet, *Peace* for his Soul, and *Rest* for his Body; and this is the time he shall be put in enjoyment of it.

From all the Point is this,

*That when a Righteous man dyes, he enters upon the estate of Peace and Rest.*

I will only give you two Scriptures for this, which

which two Scriptures may be instead of a Thousand, Psalm 37. Verse 37. *Mark the perfect man, and behold the upright; for the end of that man is peace.* His end is as his death is, at that time he hath peace. It may be not at the beginning, not in the middle of his life, but at the end. It's possible that his morning may be cloudy and over-cast; his Sun may suffer an Eclipse at Noon-day, a darkness may come upon his Meridian glory; but his Night, his End, this shall be Clear and Fair, Still and Quiet, Pleasant and Delightful, that's the first place.

The other is in Revelat. 14. 13. *And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which dye in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works do follow them. They have at death both Peace and Rest.*

And now this Point will require these things to be spoken to.

1. Who or what the Righteous is.
2. What Peace they shall have and be privileged with at the time of their death.

First, Who is the Righteous man? The Text saith, he that *walks in uprightness.* Alas, where is he to be found? A man must have very good Eyes to find him out. Especially if we consider  
what

what is said *Psal. 53. 1, 2. There is none that doth good. God looked down from Heaven upon the Children of men, and saw none righteous, no not one.* Then farewell Priviledge, for where is the Person?

To answer this. There is indeed none that are strictly legally Righteous, but there is in a larger Evangelical sence. None that are righteous in themselves, but in another. We have the Righteousness of Justification from Christ, and of Sanctification from Christ; And they are the men that *shall enter into peace and rest.* Those men, I say, that are men of Sincerity, though not in Perfection. Those men that are righteous in the aim and desire of their hearts; And in comparison of others, Righteous by Gods acceptation, and by imputation of the Righteousness of Christ; These are the Persons that shall partake of this priviledg, *He shall enter into Peace, they shall rest in their beds, &c.* But then,

2. What *Peace* and *Rest* shall these men be priviledged with at the time of their death?

There are Singular Properties of this Peace. For,

1. It's a Peace that is unconceivable. Man's Eye hath bored the Sphears, and hath penetrated into the very depth of the Ocean; it hath searched

into the very Bowels of the Earth, and into the wild Bellies of the Clouds above; it hath travelled through all the expanded Firmament in all places of the World, and hath rifled the Cabinet of Nature below, but it could never grasp the nature of this true *Peace* and *Rest* here spoken of: for as to this, *Eye hath not seen, nor Ear heard, nor hath it entred into the Heart of Man to conceive the Peace of God.* The Apostle tells us, *it passeth knowledg.* The Beatitudes of Heaven are only known to us as Solomon's Wisdom was to the Queen of Sheba, of which she said, *Behold, I have not heard the tenth part.* The glorious Inhabitants of Heaven, the Angels and Souls of Just Men made perfect, these indeed understand more the nature of it than we, because they live in it: Yet so, as the Apostle discoursing of Gods Counsel was forced to cry out, *Rom. 11. 33. Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his Judgments, and his wayes past finding out!* So do these bright Spirits ravish and loose themselves in the depth of Contemplation; The Provision he hath made for them in Heaven, doth excell even their own admiration.

2. It is a most Perfect and a most Compleat Peace; *Great peace have they that love thy Law, and nothing*



*nothing shall offend them, saith David. And saith the Prophet Esay, Thou wilt keep him in perfect peace, whose Mind is stayed on thee, because he trusteth in thee.* Both these are in this Life, that which the Psalmist and Prophet spake of. Oh that great Peace, and perfect Peace! And if the gleanings of *Abiezer* be such, what will be the Vintage of *Ephraim*? If this is the Righteous man's Priviledge here upon Earth, much more in Heaven; For it must needs be a perfect Peace there, seeing no enemy shall appear in the face of them, all shall be conquered and subdued, overcome, escaped from, for there, there will be a Peace from Sin. Whilst we are alive, the best of men are pulled and pained by Sin; they are under the continual Solicitations of the corruption of their own Nature. There is a body of death, that by the noysome stench of it we are miserably molested and disquieted, and to that height, that each of them is ready to cry out, *Oh wretched man that I am, who shall deliver me from the body of this death?* While they are here, there is a Law in the members rebels against the Law of the mind. What willingness soever there is in the spirit, they find the flesh is weak. A treacherous Party dwells in their very bowels, and is continually undermining those Fortifications they

vour to raise, and set open and to widen the Portals, and to let in our worst enemies; *These Sons of Zerviah are too hard for us*: but when once a holy man cometh to dye, no more shall Corruption sollicit, no more have they depraved Natures to struggle with; No weights of Sin to weigh us down, no more shall they complain of the hardness of their hearts, their indisposition to holy duties, of the weakness of the flesh, the power of Corruption; No more complaining of the usurping power of sin upon the Soul. Then,

3. It is a peace and rest from the Temptations of Sathan. Here it is that we are in *Arena*, *We wrestle not only with flesh and blood, but with Principalities and Powers, and spiritual wickednesses in high places.* Here it is that Satan doth desire to have us that he may sift us as Wheat, as it was said of the Apostle Peter. It is not David alone that Satan stands up to provoke to that that is evil, but his fiery darts fly fast and thick, his messengers are not only sent to buffet Paul, but all the rest of Gods People; but being once in this rest, they are out of the reach of the roaring Lion. And they may say of Heaven as Lamech of his Son Noah, *Gen. 5.29. This same shall comfort us concerning our work and toyl of our hands, because of the ground which the Lord hath Cursed.* So this  
Peace

Peace shall save us and keep us in freedom from the Temptations of Satan.

4. Death giveth them peace and rest from the violence of men. Read that of *Heb. 11. 36, 37.* *And others had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment; they were stoned, they were sawn asunder, and what not.* Here you find the footsteps of the world's usage of the Saints. But as when *Jonah* was asleep and at rest in the bottom of the Ship, the blustering storms and death-threatening Tempests were as nothing to him. So it is with these, *Job 3. 17.* That holy man speaking of the Grave, *There the wicked (saith he) cease from troubling, and there the weary be at rest.* In this Life it is as *Solomon* observeth, *Eccles. 4. 1, 2.* *So I returned and considered all the oppressions under the Sun, and behold the tears of such as were oppressed, and they had no Comforter, and on the side of their oppressors there was power, and they had no Comforter; Wherefore I praised the dead which are already dead, more than the living which are yet alive.* As much as to say, These have escaped, these are sensible of no such matter, but are Quiet; they are at Peace and Rest.

5. At peace and rest from inward Troubles, which a man is liable unto upon sundry occasions in this Life; such as the death and departure of  
ones

ones best Friends, chiefeſt Relations. Here you ſee a great King in the bitterneſs of his grief crying out, *O Abſolon, my Son, my Son, would God I had dyed for thee, O Abſolon my Son, my Son.* In Ramah you hear a lamentation and voyce of weeping, *Rachel weeping for her Children and would not be comforted, becauſe they are not.* Here you have *Mary* bewailing *Lazarus* her Brother; And the Sons of *Jacob* mourning over their Father. But in Heaven there is Peace and Reſt; once there, we ſhall loſe them no more: *For then, ſaith the Apoſtle, we ſhall ever be with the Lord.* Earth only and Hell is the Territory of death; but Heaven is the Land of the Living, and there we ſhall find them again. And this is ſomething of the nature of that Peace which Righteous men ſhall by death be inſtated in, and made Poſſeſſors of.

I haſten to the improvement of this Point, wherein I ſhall be ſhort.

*Uſe.* If Peace and Reſt is to be our Priviledg hereafter, Then,

1. It ſhould be our deſire here; So the Apoſtle commandeth, *Follow peace with all men.* Such Salamanders as delight to live in the fire of Contention, theſe of all other men are moſt unfit for Heaven, for that is a Place of Peace.

2. Let

2. Let the Priviledges of good men allure us to a resemblance of their Persons, and their Graces. All men like *Balaam* are ready to cry out, *Let me dye the death of the Righteous, and let my latter end be like his.* Would fain dye like them, with the same Hope, Peace, Serenity, and Quiet of Conscience. Let my latter end be like his, as *Balaam* said. But such as will dye as they, must also live as they.

3. If death is the time of Peace and Rest with Righteous men, then it is to be understood that the time of Life is to be a time of Labour and Warfare. If so be Death is our Night to repose in, then sure Life should be our Day to work in. The best of men have business enough to do before them; head-strong Passions to quell, Corruptions to mortifie, grace to grow, a race to run, a battle to fight, therefore let us up and be doing, and set about that that is our work; and that the rather, because,

1. *They rest best that have laboured most.* When a man hath ordered his business, and disposed of his affairs as he intended, then he hath charmed and subdued his Care, and hath no disquieting thoughts to disturb his repose. *The sleep of a labouring man is sweet, saith Solomon: So he that busied himself in*  
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the Work and Service of God while he was alive, goes to his rest with the greatest calmness and serenity of Soul that may be.

2. We know not how soon we may be called off the Stage. *For Man knowes not his time*, Eccles. 9.

12. *I am old*, saith Isaac, *and know not the day of my death*. And as he said when he was old, so may every one say that is youngest, Though I am younger, or middle-aged, yet I know not the day of my death. The reason is, because it is Gods peculiar reservation; *My times*, saith David, *are in thy hand*. Then,

3. Our Natures are brittle, exceeding brittle, the Word of God tells us we are *shadows*, *vapours* and *flowers*, that wither of a sudden. Then considering the variety of accidents we are subject to, Joseph had his Tomb in his Garden, to mind him, that Death might possibly meet him in that place of Pleasure. A Tile from the house, a Worm, a Hair, a little Spittle hath been as fatal to some persons, as if so be a Mountain had fallen on their heads. Therefore considering these things, it is but reason we set our selves to work, to labour in the time of health, in the time of life.

4. If *Rest* and *Peace* be the Priviledg of a Righteous man at his death, It shews us, That the death  
of



of Righteous men they are not to be lamented by us upon their own account. They may seem to call to us from Heaven, as Christ Jesus once did to the Women of Judea upon the Cross, *Ye Daughters of Jerusalem, weep not for me, but weep for yourselves.* They are not to be lamented upon their own accounts. They are gone to *Salem*, the City of Peace, and why should we mourn for them as they without hope : Death is no Enemy of theirs, but as *Noah's Dove* returned with an Olive branch, the Emblem of Peace, so Death brings a good man (not an Olive branch) but the reality it self, which is far more desireable. As the Ark carried the whole Church of God to the Mountain *Ararat*, (the name of which signifieth, *Take away fear*) so Death shall waft us to Heaven, there where no fear is. It is true, in respect of our selves we ought to follow them with tears, and to have our hearts deeply affected with their removal from us ; and God himself doth blame the stupidity of our hearts, and insensibleness of this People, and such men that can part with such Jewels as these with indifferency, without Concern, in the Verse before the Text, *The righteous man perisheth, and no man layeth it to heart.* This is the great fault. As if he had said,

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For as to us they are dear losses. For,  
 1. We loose the benefit of their Example for our  
 Guide. When a good man is gone, one of the  
 Lights of Israel is Quenched. As David's Soldiers  
 reckoned of him, Thou shalt go no more with us to  
 Battel, lest thou quench the Light of Israel. Of these  
 the Apostle saith, Amongst whom you shine as lights in  
 the midst of a crooked and perverse generation.

2. We loose the benefit of their good Works for our  
 Comfort. A good man is a useful man where he  
 liveth. The Poor have the benefit of his Alms,  
 and all that converse with him have the benefit  
 of his Counsel. For he of all others will not suffer  
 Sin to rest upon the Soul of his Brother (if he know  
 it): so that we loose the benefit of their good  
 works for our Comfort.

3. And we loose the benefit of their presence to us for  
 our Safety, which is not a thing inconsiderable  
 neither. When *Elijah* was ascended into Heaven  
 in a Chariot of fire, the Prophet below cryed,  
*My Father the Chariots of Israel and the horsemen thereof;*  
 As much as to say, His Presence was as great a  
 Security as an Army of Chariots and Horse-  
 men.

These are they that stand in the breach when  
 the Judgments of God like a mighty Torrent are  
 ready to rush upon us. These

These are they that like so many *Aarons* hasten with their Incense, when any Plague is begun with a People; And that stand betwixt the living and the dead.

I have read of *Philo Judeus*, and *St. Ambrose*, that coming to any Place and Town, if they heard of the death of any able Minister or godly Person, they would burst out into tears, as considering that place to have lost a considerable part of its defence.

You know *Sodom* could not burn as long as *Lot* was in it; nor *Hippo* be taken as long as *St. Austin* was in it: But still they were a defence to the place where they were.

In all these respects we have a considerable Loss in the death of this great and good man, whose Funeral we now Celebrate; Of whom I will say this in short:

He was a Person of such Real Worth, as is as hard almost to express as imitate. Most of you knew him well, but perhaps few of you better than my self.

And in Reverence to his Memory, To provoke my self and you to an imitation of his Exemplary Vertue and Grace, I shall give you this short account of it.

He was a man of incessant Labours, and indefatigable pains; as God had lent him a strong and able body for many years; So he spared it not at all, but made it serve him in that insatiable thirst and desire he had after Humane and Divine Knowledge. And this Diligence of his was Crowned with an answerable Blessing from above, being arrived in point of Ability as another *Saul* higher than his Brethren by the head and shoulders; Especially in Political and Polemical Divinity.

He was like *Nehemiah* upon the Wall, a Sword to defend, as well as a Trowel to build up. So to this Eminency of Parts he adjoyned an equal Humility, which set a lustre upon the former; upon all occasions he would own what the Hand of Providence had raised him up unto.

This Humility made him even as a weaned Child; a high valuer and applauder of the least good that was in others, when he would own little that was worthy commendation in himself. This Humility made him mindless of the place where he sate, and made him willingly condescend to the meanest, when they stood in need of his help.

And his Charity was such, he denyed that help to none that sought it; a liberal hand he had, and yet a more liberal heart. The

The Tenth part of his Estate for many years he gave to the Poor; and had himself had more, they had not wanted their share.

He was the Censurer, the Condemner of no man. If he saw a naked place, there was no man more ready with the Skirt of his Garment to cast upon it.

He was a Censurer of no man for doing what he could not do; but wherein he differed in Circumstantials; in this his difference, it was his manner and custome still to bewail his own want of light.

He was very circumspect and careful in the course of his life to manage it like a true Christian. Therefore he was constant in Christian Duties; For which he usually had his stated times, and then he would admit (by his good will) of no interruption. His discourse was a kind of continual Preaching; neither was he less careful of his Thoughts than Words. His manner was every day to run over a Catechisme in Greek, Mr. *Herbert's* Poems, or some other of the Liberal Sciences: And the reason I remember why he did this, was to keep his Thoughts from roving and straggling to worse matters.

His Patience was remarkable during the time  
of

of his Affliction, no repining, no murmuring words under his bodily pain, or the restraint he was under.

He observed a particular hand of God in his Distemper, which (as he said) mocked the Skill of the Physitian, and he chearfully submitted to it, desiring Patience might have its perfect work.

He was of a grateful spirit for the least office of Love or Kindness shewed to him, whether in Health or Sicknes; So that few that came to visit him, parted from him without a thankful acknowledgment of his Love to them, and Prayers that God would reward them with Blessings upon their Bodies and Souls; and not only so, but the greatest and worst of his Enemies had a share in his Prayers.

As he was thus Eminent for Grace, so as the Crown of all he wanted not his share of Peace. His Conscience was Quiet, and his Evidences for a better Life undisturbed. He had that Hope which was as an Anchor of the Soul, *Sure and steadfast, and enters within the veil.* And he doubted not but as he was in a state of Grace, so he was within a step of Glory. And that when Death had done his work, he should yet for all that live for ever.

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He said of Death, That as to him the Sting of it was taken away. And truly as it seems so were the Terrors of it too. For Death came to him not as an armed man, with Convulsions, and bitter pangs, as upon many; but he parted from this World without a Sigh or Groan, And as one that was falling into a long but sweet sleep.

This was the Comfortable End of this Reverend Person; According to that of the Psalmist, *Mark the perfect man, and behold the upright; for the end of that man is Peace.* Peace in death, yea and Peace after death too, for so saith my Text,

*He shall enter into Peace, they shall rest in their beds, each one walking in his Uprightness.*

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FINIS.

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